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SERMON

Preached at

Bowden in Cheshire;

April 6th. 1691.

AT THE

FUNERALE

of the Right Honourable,

MARY Countess of Harrington.

For sale

BY

RICHARD WROE, D.D.

AND

Warden of Chetham's College in Manchester.

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To the Right Honourable,

H E N R Y,
E A R L of *Warrington*, and Lord
Lieutenant of the County Palatine of *Chester*.

My Lord;

I fear Averſenes to appear in Print, and a Conſcious Fear of exposing my ſlender Performances to publick View, might have pleaded my Excuse, I had not troubled your Lordship with an Address of this Nature. But ſince your Lordship will have me Publish what I would much rather had been kept private, I hope your Honour will pardon my prefixing Your Name to that which claims a Right to Your Patronage, and I am ſure wants your Protection.

In Passions of Grief, (especially of Affectionate Sorrow) things are at once more easily, and more deeply impress'd on our Minds; and when the Affections are warm, they ſoon entertain a Fondneſſ for that which is grateful to them. I have reaſon to ſuspect ſome of my Auditors of ſuch a kind Partiality, and too favourable a Repréſentation of what they heard delivered upon that unwelcome Occaſion, which might byaſſ your

The Epistle Dedicatory.

Lordship into a good Opinion of, and a Desire to see, what a Passionate Concern, and Surprizing Sorrow would not allow you to hear.

This makes me lay it at your Honours Feet with an entire Submission to the Result of your Judicious Perusal, and better Thoughts; having no other Design in tendering it to Your View, than to testifie my willingness to comply with your Lordships Request, and a readiness to pay any Service that I am capable of rendering to your Self, or Right Honourable Family.

That which I reckon my self most happy in, is the Opportunity I have hereby of acknowledging the Obligations I have to the House of Dunham, and the Respect I always found from that obliging Generosity, which seems Hereditary to Your Family, of which I shall always covet to be thought a true Honourer, and hope your Lordship will Accept this Small Testimony of my Gratitude, and believe me to be what I sincerely am,

My L O R D,
Your Lordships

Much Obliged and very Humble Servant,
Ric. Wroe.

Funeral Sermon

Preached at
Bowden in Cheshire, &c.

HEB. vii. 25.

Wherefore He is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make Intercession for them.

THE Words being recommended at the Request, and I doubt not on the inward Sense and Satisfaction that the *Right Honourable Person deceas'd*, found in her Reflexions on them, need not my slender Apology for the Choyce of them. And were we as feelingly acquainted with the Import of them, and had as fully digested them in our retired Thoughts, as she had, we should find them more suitable to the Occasion, than they may seem to be at first View, and should relish such a Sweetness in the saving Truths they contain, as would at once ravish our Affections, and enflame

flame them with desire to endear them to the Meditations of others.

For they contain the Great Ground of our Title to Happiness, the sure Anchor and firm Foundation of our Hope, which is bottom'd on the great Worth and Dignity of our *High-Priest*, his Ability to *save to the uttermost all that lay hold on him by a lively Faith*; which to them that do so, becomes the joyful Evidence of that Interest and Assurance, which creates a solid Satisfaction, an inward Joy and Consolation, rejoicing in the Merits, and triumphing in the All-sufficiency of such a Saviour, *as is able to save to the uttermost all that come unto God by Him, seeing he ever liveth to make Intercession for them.*

Happy is that Soul that relying on his Saviours All-sufficiency, can rejoice in a sense of its Interest in him: Blessed is that *Faith* that is founded on this *Rock of Ages, One mighty to save* (in the Prophets Character of him) to whom we may cheerfully trust our Salvation, and need not fear, and shall not be ashamed: Happy is that *Mind* that can repose its Confidence in a full and firm Perswasion of the Salvation purchased by its All-powerful Saviour: Pleasant are those Reflexions which accompany a Life of Faith, which over-looks this present State, and (with St. *Stephen*) sees Heaven it self opened, and Jesus *standing at the Right Hand of G O D*, ready to receive those that depend on him, into those Mansions of Glory, where he is now continually interceding for them: Happy shall we be, if the Consideration of our Saviours Fullness engage our Obedience to him, and enflame our Desires and Affections after him, so as to commit our Souls

Souls to him in well-doing, and trust him with the Salvation of them, through a full Assurance of the Sufficiency of his *Merits*, and the prevalency of his *Intercession*. Now that we may be thus affected, shall be the Design of my Discourse; and shall think my self happy, if our Meditations on these Words may have the same Influence upon us, which I doubt not they had on that *Excellent Person*, that left them for the present Subject, being desirous that others should reap the same satisfaction on that *She* found in them. In order whereunto, I shall briefly run over the Severals of the *Text*, and then endeavour to apply it to the Instructions of Wisdom and seasonable Application.

The Words are part of one of the Seven Arguments, wherewith the Apostle in this Chapter magnifies and exalts the Sacerdotal Office of Christ, above that of the *Aaronical Priesthood*. This Sixth Argument begins at the 23d. Verse, *And they truly were many Priests, because they were not suffered to continue by reason of Death; but This Man, because he continueth for ever, hath an unchangeable Priesthood:* As if he had said, the *Levitical Priests* were *Mortal*, but Christ is *Immortal*; they were continued by *Succession*, but he abideth for ever, and therefore hath a better, because an *unchangeable Priesthood*: And because he hath so, therefore he is able to save to the *utmost*, since he never fails to prevail for those for whom he intercedes, and he never ceases to intercede for those that come to God by him, *since he ever liveth to make Intercession for them.*

The main Point then in the Text, is the Assertion of Christ's All-sufficiency for the Work of our Salvation, back'd with a Two-fold Reason; the One drawn from the Incommunicableness of his Priesthood, the Other from the last Act of it, which is his Intercession: To which I shall add what is here also express'd, *The Qualification of those that receive the Benefit of his Intercession, they must be such as come to God by him:* That as the one is the great Ground of our Faith, so the other may become the sure Anchor of our Hope and Confidence, that we do not presume for Salvation by him, till we apply our selves to him for it, and by Faith lay hold on the Merits of his Death, and the Prevalency of his Intercession.

First, The All-sufficiency of Christ in the Work of Man's Salvation, is the great Thing here asserted. *He is able to save to the uttermost,* Εἰς τὸ μέλαντος, the Phrase is Emphatical, and may denote either *ad perfectum* (as some render it) the Compleatness of the Salvation wrought by him; or *in perpetuum* (as others) the Permanency and Perpetuity of it; or else the Perfection of his Influence in working out so mighty Salvation for us.

I. *The Salvation he wrought for us, is every way complete and perfect.* He saves from the lowest degree of Sin and Misery, to the highest Pitch of Glory and Happiness: He delivers us from all Evil, and sets us beyond the reach of it: He delivers us from the hands of our Enemies; and he exalts us in Triumph over them: He leaves nothing unaccomplished, that can be reckoned any tendency

cy to, or part of, our Salvation : *Whatever good Work he has begun, he will perform and finish it*, Phil. 1. 6. *He will stablish us in the Faith*, and at last make Faith perfect and consummate, *being the Author and Finisher of it*, Heb. 12. 2. *He makes Men ready to every good word and work, and preserves their whole spirit, soul and body blameless to his coming*, 1 Thes. 5. 23. And then he will improve Grace into Glory, and summate the Happiness already commenc'd in endless Fruition: Which is another Notion of the Phrase, and denotes ;

II. *The Permanence and Perpetuity of his Salvation.* The Purchase he made for us, is of an Inheritance *Eternal in the Heavens, incorruptible, and undefiled, that fadeth not away*: His Kingdom is an everlasting Kingdom, that has no Bounds, and knows no End. *He saveth to the uttermost*, that is, for ever, than which nothing can be more, or rather, beyond which nothing is. Other Saviours and Deliverers hath God raised up for his People, but for a Time onely; but he made his Son an everlasting Saviour, *He sent him to purchase Eternal Redemption for us*, Heb. 9. 12.

III. *His saving to the uttermost*, may denote the power of his Influence, the perfection of all his Undertakings in the work of our Salvation. Whatever was to be done, he alone was able to do it; whatever he undertook to do, he perfected and finished it. Was there a Price to be paid? He laid down his own Life, a most valuable Purchase, a precious Ransome. Were there Enemies to be subdued,

6 *A Funeral Sermon at the Interment*

which required Power and Authority to effect it? Behold him sat down on the Right Hand of the Majesty on high, invested with all Power both in Heaven and Earth. Do we need daily Pardon and Favour from God? Behold him continually interceding for us with the most efficacious Oratory of his Blood and Merits, presenting that before his Father, and by Virtue of that Meritorious Oblation reconciling him to us. Thus he saves all manner of ways, by all manner of means: Nothing is wanting to our Salvation, nothing can be done to make it more complete and perfect. And all this the Apostle here confirms by a double Reason;

1. From the Uncommunicableness of his Priesthood (in the Verse foregoing) *this Man hath Ἀπαρτεῖσθαι τὸν ιερωνύμον, Sacerdotium nunquam transiturum, that cannot pass away, that does not descend from Father to Son; intansibile, such as passeth not from him to any other; which is as much as to say, such as has no Successor in his Mediatorial Office, he being the only yet withal eternal Mediator, and therefore is able to save to the uttermost.*

2. From his continual Intercession, which is the last Act of his Priesthood, *he ever liveth to make Intercession for us.* There are Two Parts, or Offices of Christ's Priesthood, the one of offering up himself a Sacrifice on the Cross, the other, his appearing before God in Heaven, and there presenting the Merits of that Blood and Sacrifice, which is his interceding for us. We read, Rev. 8. 3. *Another Angel came and stood at the Altar, having a Golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints*

upon

upon the Golden Altar. The Angel is Christ, the Incense his own Prayers in Heaven, which he continually puts up when the Saints pray on Earth, and so perfumes all their Prayers, and procures all Blessings for them; and so St. John names both these together, *1 Joh. 2. 2.* Calling him at once, *our Advocate, and the Propitiation for our Sins*, which make up the Two Parts of his Office; the one, the great Act of his Priesthood on Earth, when he offered up his own Blood on the Cross with *strong Crying and Tears*, *Heb. 5. 7.* The other is his continual Employment in Heaven, where having brought that Blood into the Holy of Holies, he there incessantly offers it up, that is, presents it before his Father, as a perfect Atonement and full Propitiation for the Sins of Men, and by Virtue of that Oblation, prays or intercedes for them.

Now great is the Force of the Apostles Reason, to prove his Ability *to save to the uttermost, seeing he ever liveth to make Intercession:* For he dyed to merit our Salvation, but he ever liveth actually to confer it upon those that come to God by him. If he had not lived again by his Resurrection, (*whereby he was declared to be the Son of God with power, Rom. 1. 4.*) or if he had revived but for some time onely, and not for ever, we had not been raised from our Sins, nor Death perfectly subdued: But since we can affirm with St. Paul, *Rom. 6. 9. That he being raised from the dead, dyeth no more, death hath no more Dominion over him;* since he liveth for ever, we may strongly argue with the same Apostle, *Rom. 5. 10. If when we were Enemies, we were reconciled*

reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life. If he being risen, was able to exalt himself to a Life glorious and immortal, we have proof sufficient of his Ability, *to save to the uttermost.*

Yet the strength of the Argument lies not in his being risen to Life, but in his *living for ever to this end that he may intercede for us.* For others besides him, shall live for ever: Angels are immortal, and the Saints shall survive to Eternal Ages, yet both of them are so far from being able to *save to the uttermost,* that they could neither Purchase Salvation for themselves, nor others. The Highest Angel in Heaven could not Redeem so much as one of their own Laps'd Tribe, nor all the Celestial Hierarchy, the whole Angelick Order, save any of the fallen Angels. The greatest Saint in Glory could not so much as *Redeem his own Soul, or give to God a Ransom for it.* But 'tis his Sole Prerogative whose proper Office it is to intercede, and who therefore lives for ever that he may execute an Eternal Priesthood, the Consummation of which Consists in his intercession at the Throne of Grace.

Now that we may better apprehend the manner, and Efficacy of *his intercession,* I shall briefly point at the Method and Order, as well as the Power and Prevalency of it. Necessary then it was that Christ having made an Oblation on earth to appease offended Justice, should have something also to present before the face of his Father in Heaven: For otherwise by the Apostles Arguing, he had not been a Compleat Priest, Heb. 8. 4. if
he

*he were on Earth, he should not be a Priest, i. e., if he had staid still on Earth after the Sacrifice of himself, he had not been a perfect Priest, he had left his work imperfect, he had not fullfill'd the part of an Intercessor, which was to be the last Act & Consummation of his Priest-hood. For in this he was to answer to his Type the High Priest, who without entring into the Holy of Holys, was not a perfect High Priest; for, to offer there, was the proper and peculiar Act of the High Priesthood. And so it was our Saviours Office to enter into Heaven, and there become our Advocate, as before he made himself a Propitiation for us (as the Apostle concludes the Argument,) Heb. 8. 1. *We have such an High Priest who is set on the right hand of the Throne of the Majesty in the Heavens, viz. to present this his Sacrifice before the Mercy-Seat, which is the peculiar Office and Consumption of his Glorious Priethood.* This is what the Apostle calls *his appearing in the presence of God for us*, Heb. 9. 24. Namely, when we are Summoned before the Tribunal of Justice, there to answer the Charge laid against us, then he appears as our Advocate, and Presents to his Father the Merits of that Oblation, which he made of himself as a full satisfaction to his Justice, which tho' offered but once, yet does remain for ever before the Mercy-Seat, and is continually offered up by him who continues a Priest for ever.*

And all this he does as a publick Person, presenting himself in our Nature, and in his own, as a Mediator between God and man, as a Pledge and Surety for us: And he presents his own Merits as a publick satisfaction

to

to the Justice of God for the debt of Sin, as a publick price for the Redemption of Mankind : All which being offered to the Father by the Son of his Love, in whom he is well pleased, and who appointed him to this Office, cannot fail of making a powerfull intercession on our behalf for all that his Meritorious sufferings for us did deserve, either for the Expiation of Sin, or the purchase of Salvation.

Now this is necessary to be observ'd, to manifest the falsity of that distinction Coynd in the Church of *Rome*, between *Mediators of Redemption and Intercession*, whereby to maintain the Invocation of Saints and Angels, who may therefore (say they) be pray'd unto, because they intercede to God for us.

But suppose they do pray for us, (which yet we are not absolutely certain of, the Scripture having no where told us so, and the great Service of Glorifyed Saints consisting rather in Anthems of Praise, than in Requests and Prayers) but allowing that they do pray for us as an Effect of their *Charity*, (which we know remains there, and is no doubt in an high measure extended to the Members of the Church Militant) yet that may be done with Relation to the State of the Church in general, whose welfare they wish and pray for, as an Expression of their Charity, not as an *Act* of their Office to Supliciate for particular persons. For where are they Authorized to such an Office? Or can we imagine them to run before they be sent (as some in the Church Militant do) or take to themselves that Honour without being called of God, without a special Designation to such

such an high Employment? No sure; 'tis part of their Glory, and the great Matter of their Joy to behold their Saviour fulfilling that last Act of his Priesthood in Heaven, who onely can intercede, because he alone has Merits to present whereby to supplicate before his Father. For he that is an *Advocate* must be a *Propitiation* too; and we know we have such an *Advocate with the Father*, but we know no other; and he that can intercede, must be able also to save to the uttermost; but who dare give that Glory to Angels or Saints which belongs solely to Christ, *through whom alone we have boldness and access with Confidence by the Faith of him*, Eph. 3. 12. If Faith in him be the Ground of our Confidence, shall we apply our selves to any other in whom we have not believed? Where the Apostle seems as if he designed to obviate that common Plea of theirs, *that being so unworthy of ourselves, we are to make our Addresses by the Courtiers of Heaven, who are more in favour with God*: More than we indeed, but not more than his Son, whom the Father has commissioned to present our Services to him, and will accept none but such as make their Applications by him; for so the Text says, *He is able to save to the uttermost those that come to God by him*. Which leads to the next thing in the Words;

Secondly, The Qualification of those that receive the Benefits of his Intercession, they must be *such as come to God by him*, i. e. believe in him, and rely on him; as coming to God is frequently explain'd in Scripture. Our Apostle lays, Heb. 11. 6. *He that cometh to God must believe*

lieve that he is. And he that cometh to God for Salvation, must bring Christ with him, relying by Faith in his Merits, and supplicating in the efficacy of his powerful Intercession. So when Christ invites *all that are weary and heavy laden to come to him*, St. Mat. 11. 28. he calls for our Faith in him, which then becomes truly saving when it brings the Soul to God by him. No coming to God but by Faith, for *without Faith it is impossible to please him*; no Faith is acceptable to the Father but in and through his Son, in whom alone he is well pleased. They are Strangers to the Covenant of Grace, that look for Pardon of Sin by any other means than through the Blood of Christ: They know not what Salvation is that hope to obtain it by any other Name, than his that purchased it, since *there is no other Name given under Heaven whereby we may be Saved*, Acts 4. 12. The Name given him by the Angel at his Conception, carried its import with it, St. Mat. 1. 21. *Thou shalt call his Name Jesus, for he shall save his People from their Sins.* It is a Name at which all things bow both in Heaven and Earth: It speaks Reconciliation on Earth, and Intercession in Heaven, and miserable are their hopes that are founded on any other, tho' they be the Friends of God, tho' the Favourites of the Court of Heaven, yet if no Man can Redeem his own Soul, much less another's; and in Respect of Redemption, and Eternal Salvation, we may say of them as Job of his Friends, *Miserable Comforters are they all.* Neither Angels, nor Saints are appointed to be Mediators; neither the one nor the other shed their Blood to Redeem us; nor if they had,

was

was it a valuable Price, or sufficient Compensation, and so could not plead in the Merits of it before God on our behalf: But he did both, he dyed to make an Atonement for us, and he ever lives to intercede in the Merits and Vertue of that propitiation, and there is no other way of approaching the Throne of Gods mercy, but through this satisfaction made to his Justice, no coming unto God but by him.

But then that he may be able to save us to the uttermost, we must come to God, i. e. (I have said) present our selves to God by Faith in him, as he himself explaines it, 1 Joh. 6. 35. *He that cometh to me, shall never Hunger; he that believeth on me, shall never Thirst;* the one is Exegetical of the other. As under the Law, lie that had Sinned was directed by God to go to the Priest, that he might make an Atonement for him by Sacrifice, so must we betake our selves to Christ our great High Priest, that by him we may have an Acces unto the Father, Eph. 2. 18. προσεγγιστής, the word denotes a *Leading by the Hand:* If we make our Application to him he will conduct us, and present us to his Father, The Faith that will save us, is such a powerful perswasion in the Soul as brings us to Christ; it brings us to a sence of our need of him, and represents him also as infinitely desirable, and worthy of all Acceptation. For desire is the Flight of the Soul, and Faith gives it Motion, and sets it on wing, and then becomes saving, when it carries us out after him, and brings us home to him.

This then is coming to Christ, and to God by him, when we are so firmly perswaded that he is a Saviour able to save to the uttermost, that we commit our selves to him in holy Obedience and Well-doing, and trust him with the Salvation of them in reliance on his Merits, and in confidence of his Intercession.

But I must leave this pleasant Theme, a Subject too Copious for the Limits of my Time, or your Patience, and too Pregnant with Instructions to be applyed in all the Severals of it. I shall mention but One or Two of its most useful, and not least seasonable Corollaries, and so hasten to what must not be forgotten, and will deserve your Attention.

You have heard what Christ has already done, what he is yet doing that he may be able to save to the uttermost : And what can more naturally result from thence, than,

First, The Encouragement that Sinners have to come to God by Christ.

Second, The Comfort and Assurance they shall find in reliance on him for Salvation.

I. The Encouragement that Sinners have to come to God by Christ. On God's part, we have the Declaration of his readiness to be reconciled : On Christ's part, we have the voluntariness of his undertaking, and his accomplishment of the whole Work of our Salvation, he has suffered, and he has done every thing that was needful to bring us to Glory : So that well might the Apostle

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tle call it a faithful Saying and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, 1 Tim. 1. 15. for what can God himself do more for man? Or, What can man do less than close with so gracious an Offer? Who would not be glad to hear of a Saviour? Who would refuse to come to such a Saviour, in whom nothing is wanting that may allay a Sinners Fears, and encourage his Hopes? The very Name of an Advocate speaks Courage to a guilty Criminal; but how should we be encouraged to come to such an Advocate as cannot be mistaken in his Plea, nor fail in his Intercession? Weigh but St. John's Character of him as such, and then tell me whether you want any thing to enliven your Faith, or encourage your Dependance on him? *We have, (says he) an Advocate with the Father, Jesus Christ the Righteous.* Every part of the Description is an Argument for our Faith, and Ground of our Assurance. I can but point at the Chief: He's an Advocate, and so is to allege for the Justification of his Client; and you know we are justified by the Faith of him. He's to appear in our stead; and you have heard he ever lives to that purpose now, *to appear in the Presence of God for us*, Heb. 9. 24. He's an Advocate with the Father; and that gives greater Encouragement still; for that speaks his Relation to the Judge, and we need not doubt of the Judges Favour, when we have his Son to speak for us: It shews that he's appointed by the Judge; and, *If God be for us, who can be against us?* Rom. 8. 31. It intimates our Relation to him and the Judge; for being with the Father, and being our Elder Brother, he has

made him also our Father, as he himself said, *I Job. 13. 26. I go to my Father and your Father, to my God and your God.* Further, *He's a Righteous Advocate; Righteous in himself,* without Spot or Blemish, and so alone fit to undertake for the Unrighteous: Righteous *in his Plea,* having payd the Debt we owed, and laid down a Valuable Compensation for the Purchase he made; and he's *Righteous to us,* viz. In applying to us all the Benefits of his undertaking for us, so that if we perform what he requires from us, we may in Justice expect what he has promised us; which made St. John say, *If we confess our Sins, He is Faithful and Just to forgive us our Sins.* So that here *Mercy and Justice kiss each other,* and if either can invite, or both can perswade, we have in such an *Advocate* all that can encourage us to come to God by him, all that can facilitate our Hopes, and evidence the Assurance of Salvation through him.

II. The Comfort and Satisfaction that is found in a firm reliance on him for Salvation. When a Soul upon these powerful Encouragements has embraced him for a Saviour, and cast the Anchor of all its Hopes on him, how securely does it ride amidst all the Waves and Storms that may arise to shake its Faith, and endanger its Constancy? What a Calm does it feel in its self amidst the Assaults of Distrust, and the threatening Tempest of Despair, whilst it Eyes that Harbour of Safety, whereinto the Captain of its Salvation is already entred, and there waits to receive those that follow him? How does it triumph in the APOSTLES unshaken Confidence,

Rom.

Rom. 8. 33, 34. Who shall lay any thing to the Charge of God's Elect? It is God that justifieth. Who is he that condemneth? It is Christ that dyed, yea rather that is risen again (and as a further Ground of Safety, and sure Comfort too) who is even at the Right Hand of God, who also maketh Intercession for us. With this it repells all the Alarms of Fear and Despondence: In this it rejoices over all Tribulations: With this it eludes the Snares of Temptations: With this it quenches all the fiery Darts of the Devil; and by this it triumphs o're the Fears of Death, (*which speaks Terror indeed to Nature, but not to Grace*) and looking on it as an Enemy already vanquished by its Saviour, doubts not but thro' him also to obtain the Victory over it.

Now what more pleasant and rejoicing, than such a Life of Faith? What more satisfactory than such Assurances at the Apprehensions of Death? Certainly, did we know how to value both, it would quicken us to a watchful Endeavour after so happy an Attainment. Could we rightly estimate the Worth of our Saviours Intercession, it would captivate our Thoughts with ravishing Delight, and relish in our Meditations of it, and kindle in our Minds the Warmth of Holy Joy and Rapture in the Contemplation of it, and endear that part of our Saviour's Undertaking to our Choycest Thoughts and Affections, as a lively Faith does every thing that belongs to him, as St. Peter observes, *1 Epb. 2. 7. To them that believe He is precious.*

I have good reason to think that it had this influence on the well composed mind of this *Vertuous Lady*, since

since the Remark she left on it for this Occasion, witnessed the impression it had made on her *Faith*, and gave Evidence of the *Hope* She had here Treasured up, and is now arrived at the end of the one, and the *Consummation* of the other, Faith being become Vision, and Hope Translated into a feeling sense of the Virtue of *Her* ever-living Saviours intercession, which *she* now beholds in Ecstasyes of joy, and Transports of never ending pleasure.

But I must not dwell longer on these Pleasant Reflections, since both the Occasion Administers Matter for more pensive thoughts, and Duty as well as Custom Obliges us to pay, what is justly due to the Memory of that *Right Honourable Person*, whom Providence has made the Subject of our present grief and loss. Of whom I am sensible it is very easy to say much, but withall very difficult to say all: And therefore if I present you with an imperfect draught (as *Apelles* is said to have drawn *Antigonus, Imagine luscā, half fac'd*) I know that many that hear me can supply the *Character* out of their own knowledge, and make up what your *Orator* is Conscious he must leave very defective.

I will not detain you with an account of Her *Birth* and *Parentage*, the *Quality of her Relations*, or the *Advantages of Her Fortune*, since her Personal Worth was a far richer Dowry, and her Commendable Qualifications the best Monuments of her Praife.

Her *Temper* was steady and even, equal to the very best, and Superior to most of her Sex, which if more Rare to be met with, is more highly to be valued when found

found in the *weaker Sex*. An exact Harmony, and equal proportion of the Elements, Naturalists say must Concur to a fine, and even Temperament of Body: And in the Temper of Her mind there seem'd so just a proportion of those dispositions, which Embelish and Adorn Humane Nature, as rendred it an exact Composition, fitly dispos'd for the impressions of Moral Goodness, and the higher improvements of Religious Virtue.

This Evenness of Temper was manifest in the *Calmness of her Spirit*, not easily ruffled by Passion, nor discompos'd by Provocation. They must have known her long, that could say they had once seen Her in Passion, and not oftner out of Humour: And if She was once seen to be Angry, it was when the Provocation was too great to be put up without Resentment, and was onely an Occasion to manifest, that She was Liable to passions no les than others, but was better able to govern them than most.

This *Excellent disposition of Nature*, happily improv'd by the Advantages of Education, Years, and Converse, made Her a singular Blessing to that *Honourable Family*, into which She Match'd; and to which She became so endear'd in all the several Relations to it, of a *Vertuous and Religious Consort*, of a *tender and Indulgent Mother*, of a *kind and most Affectionate Relation*, of a *Loving Mistress*, dear to her Servants, and easy to all Her Family, that each of them think they justly reckon themselves to have the greatest loss, and I think it hard to Name any Respect in which it is not so indeed.
Her

Her prudent Management of the Affairs of Her household, was Accompanied with a watchful Care of, and Regard to, the good of Her Family, thinking Her self Equally concern'd in the Morals of her Servants, as in discharging the duty of their places; and if at any time there was just cause, was an impartial Reprover of their Immoralities, yet with a Tenderness to their good, which she took her self to be always concern'd in, expressing a dislike of their Vices by Her endeavours for their Amendment.

The great Care of Her domestick Affairs, was seen in being extended even to the smallest matters, which she did not judge below Her inspection, that She might not seem Unconcern'd in any thing, that might tend to order and good management. And the success of it was so visible in the whole Deportment of a well-Regulated House, as perhaps Created Envy in some, but Admiration in all, and may deserve to be imitated, where it cannot be equall'd, muchless out-done, it being hard to say, whether it redounded more to Her Honour, or the satisfaction of others, and must be left undetermined whether was greater, the Plenty and Variety, or the Choice and Neatness of Her Entertainments.

Amongst other Concerns of Her Family, Her Children had not the least of Her Care, as well as the greatest share in Her Affection; Her self taking the pains of teaching them all to Read, and with the knowledge of Letters, instilling into them the early instructions of Piety, and solid grounds of Religion, which even Children are Capable of remembring, and which if due-
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ly Cultivated, they never forget all their life after.

Her *Respect to Her Lord's Relations* deserv'd a better Name than Kindness, being a Sincere Affection and Real Love, manifest on all Occasions, express'd in all the Demonstrations of an endear'd Friendship.

The *Dutifulness and Obedient Regard*, wherewith She Honour'd Her Father-in-Law, the Late *Lord Delamere*, gave Her the same place in his Affections, which Nature Challenges to the Issue of our own Bowels, and met with the equal Regard it Merited, and indeed could not fail to find in the excellent and sweet Disposition of that *Honourable Lord*, viz. a respect that wants a proper name to express it.

To the late *Lady Dowager* she paid the Duty of a *Daughter*, and Express'd the Affection due to a *Mother*; then especially seen when Her Fatal Indisposition began to betray her danger, and call'd for the Presence and Comfort of Her dear Relations; how passionately did She receive the Summons? How sollicitously did she speed to Her Succour, maugre the intemperance of the season, and the darknes of the Night, even to the hazard of Her Health, which she could sooner venture than Conceal her filial Duty and Tenderness.

To her *Lord's Collateral Relations*, she was not more a *Sister* than a *Mother*, nor less Lamented by them who best knew how to Value Her.

To her *Lord himself*, she was every thing that could Endear her to him, *Faithful and Obedient, Obliging & Observant*, not Curious to Gratify Her own Humour, but to comply with his, studying wholly what might make for his *interest, advantage, or conveniency*. In all his Troubles and Dangers she was still an equal *sharer*, and help'd to make them seem les's to him, by bearing so great a part of the burden her self. Yet in the midst of her Compassionate Affection (I may add too, Affliction) for him, she retain'd that prudence and steadiness of mind which afforded comfort to him, and support to them both. Her *Tryals* in that kind were very severe, yet born with a masculine Vigour, and singular Discretion ; and when she must either be divorced from the Society of her dear *Lord*, or be made close Prisoner with him, she begg'd for a Voluntary Confinement, to the loss of her *Liberty*, and apparent hazard of her *Health*. And after that storm was happily blown over, and new dangers threatned him abroad, and her self, with all that was near and dear to her at home, with what Courage and Patience she weathered those *gathered clouds*, I need not here Relate, where 'tis so well known. But what will not Conjugal Love and Duty go through, 'twas that gave life and support to Her Spirit ; 'twas that lessened the misfortunes she shar'd in, and made them more easy at once to her self, and her *Honourable Consort*, who made the happiness Mutual in Reciprocal Kindness, and the returns of Endear'd love and Tenderness.

But neither these Accidental Cares, nor the more Constant Concerns of Her Family, made her forget
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or neglect her more important duty to God, 'twas his Favour she depended on for a Blessing, and rightly judg'd Religion the means to obtain both, and made the practice of the duties of it, the great evidence of Her Title to it; being frequent in her private devotions, and constant in publick, in both serious and regular, without design or Affectation. Let this place speak her Constant Attendance on the publick Ordinances, and her timely approach to Gods house, and the Decency of her Worship: An Example that wants imitation here, and deserves to be Copied from so fair an Original.

What she learnt in Gods house, she carryed home to her own, and Digested in her private Retirements; being through Her own industrious Piety, Excellently furnish'd with the Choicest Subjects for Holy Thoughts, and Refined Meditations: For she had the *Psalms* by heart, than which, there cannot be higher Strains of Devotion, nor more Heavenly Raptures for the Soul to take its Flight in. Besides these, she had some select portions, and places of Scripture, which she made her *Familiars*, and endear'd to her thoughts by dayly Meditation, having first writ them with her own Hands, in a Book made and kept for that purpose, repeating them over every night, as she did also in her last sickness; and amongst them, *this of my Text*, which she had set a mark upon in the Margin with these words, *my Funeral Text*, and I question not had a more lively impression on her mind of the comfortable import of it.

Her *Charity* must not be forgot (*the surest Evidence of sincere Devotion, and best Expression of Religion*) which was not published with the *Sound of the Trumpet*, done with Noise and Ostentation, but rather by her Saviour's Direction, *so as her Left Hand scarce knew what her Right Hand did*; giving without asking, and sending where it was not look'd for; finding out Objects of Charity where Modesty conceal'd them, and making the Wants of others, not their Importunity, the Ground of her Liberality, *feeding the Hungry, clothing the Naked, supplying the Necessities of the Indigent, administering not only Food but Physick*, and all by so many various ways, in such seasonable Methods, as I am no more able to reckon up, than imitate.

Yet her *Alms* were but a *Moiety* of her *Charity*, which was much more large and extensive, (*as it cannot fail to be where it flows from a true Charitable Disposition*) and diffus'd it self through all the effects of Kindness and good Nature, which She had an Opportunity to express, or a fit Object to confer on.

Her *Courteous Mein*, and *Winning Affability*, has an Attestation so general, as needs nothing more than the bare Mention of it; but must not here be omitted, lest I seem to forget *my self*, and wrong my *Brethren of the Clergy*, in not acknowledging the great Civility and Respect She ever pay'd to our *Function*, which will remain amongst us a lasting Monument of Her Honour.

I must hasten to the last Stage of Her Life, and first Date of our Grief and Loss, *that Fatal Period*, to which the Strength of Nature, and Flower of Age, and all the Arts of Physick were forc'd to yield, and which we had not met this day to Lament, if either the Passionate Desires of a Sorrowful Husband, or the innocent Sighs of Dear Children, or the Mournful Requests of Affectionate Relations, or the Tears of Her Family, or the Cryes of the Neighbourhood, or the Pathetick Prayers and Wishes of all good People, could have prevail'd for a Respite. But She more clearly read the Sentence of *Death in her self*, and prepar'd to Meet the *King of Terrors* without Fear and Amazement, or the Convulsions of Impatience; praying oft and ardently her self, and calling on all about her to joyn with Her; lifting up Eyes stedfast in Faith, and joyful through Hope, till She breath'd out a Soul already on Wing towards the Regions of Bliss, the Centre of all Her Hopes, the Sum of all Her Desires and Prayers.

I shall Conclude the Character in the *Queen of Sheba's* Words, (when she found the Glory of Solomon's Court so far exceed the Fame that went of it) *That half hath not been spoken*. Had She liv'd to perfect what She had so well begun, She had left the World a lively Draught of real Worth and Goodness, and built Her own *Monument* in a Pattern worthy of Imitation: And we must reckon it our own Loss, not Hers, that She was so soon call'd off the Stage, and must draw the *Curtain* o're that part of the *Scene* which we can now only wish She had stayd to finish.

May

26 A Funeral Sermon at the Interment, &c.

May the *Copy* She left be the Transcript of Her *Po-*
sterity: May her Piety and Virtuous Endowments be
hereditary in that *Right Honourable Family*, and be de-
rived to the Succession of many Generations: May
Providence repair the Breach that is there made, and
restore the Voice of Joy and Gladness to the *House of*
Mourning: May his all-wise Dispensations leave on *us*
all the Impressions of Wisdom and thoughtful Conside-
ration, that the *Living may lay it to Heart*, that we
who survive, may with Patience and Well-doing, wait
for our approaching Change, and improve this sad *Re-*
membrancer of our Frailty, to the Instructions of Duty
and seasonable Meditation. *Amen.*

F I N I S.

FORMS of Private Devotion for every Day in the Week, in a Method agreeable to the Liturgy ; with Occasional Prayers, and an Office for the Holy Communion, and for the Time of Sickness. Humbly recommended to all the Pious and Devout Members of the Church of England.

A Sermon Preached before the Queen at White-Hall, February the Fifteenth, 1691. By *Henry Dove*, D. D. Chaplain to Their Majesties. Roman Forgeries in the Councils, during the first Four Centuries, together with an Appendix, concerning the Forgeries and Errors in the Annals of *Baronius*. By *Thomas Comber*, D. D. Precentor of York. A Scholastical History of the Primitive and general Use of Liturgies in the Christian Church ; together with an Answer to Mr. *David Clarkson's* late Discourse concerning Liturgies ; in Two Parts, in Octavo. By the same Hand.

Seasonable Reflections on a late Pamphlet, Entituled, *A History of Passive Obedience since the Reformation* ; wherein the true Nation of Passive Obedience is settled and secured from the Malicious Interpretations of ill designing Men.

The Golden Rule, or the Royal Law of Equity explained By *J. Goodman*, D. D.

The Frauds of the Romish Priests and Monks set forth in Eight LETTERS ; lately written by a Gentleman in his Journey into Italy.

A late Letter concerning the Proceedings in Scotland, and sufferings of the Episcopal Clergy there, in Quarto, price 6 d.

Political Arithmetick, or a Discourse concerning the Extent and Value of Lands, People, Buildings ; Husbandry, Manufacture, Commerce, Fishery, Artizans, Seamen, Soldiers ; Publick Revenues, Interest, Taxes, Superlucration, Registries, Banks ; Valuation of Men, Increasing of Seamen, of Militia's, Harbors, Situation, Shipping, Power at Sea, &c. As the same relates to every Country in general ; but more particularly to the Territories of His Majesty of Great Britain, and his Neighbors of Holland, Zealand, and France, by Sir *William Petty*, late Fellow of the Royal Society.

Their present Majesties Government proved to be throughly settled, and that we may submit to it, without asserting the Principles of Mr. Hobbs ; shewing also, That Allegiance was not due to the Usurpers, after the late Civil War ; occasion'd by some late Pamphlets against the Reverend Dr. *Sherlock*.

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